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ABSTRACT

Rural areas around the world face problems stemming from the globalization of agricultural and other markets, the resulting competitiveness for existing and shifting markets, loss of population, and consequent decline of economic and social infrastructure. Rural communities need to develop the ability to manage change, and this requires engaging in learning processes of both a formal and informal nature. There is a growing recognition that social capital is as important as economic capital in community development. A new model of leadership is needed that fosters social capital by drawing on knowledge and identity resources. Enhanced social relations produce social well-being and cohesion, as shown in a case study of a rural Australian town that revitalized itself through the whole-community activity of producing a huge silk tapestry. Based on 10 lessons gleaned from community development efforts in various U.S. cities, a model of "situated leadership" is postulated. Situated leadership does not flow from a predetermined "right" way to do things, but is determined by the nature of the changing situation at a particular location. The situated leader builds relationships across community sectors to establish common interests; develops relationships from qualities of historicity, externality, reciprocity, trust, and shared values; identifies relevant knowledge and identity resources; connects people with resources to plan futures; ensures the facilitation of networking across groups; and celebrates and documents successes. (Contains 16 references.) (TD)

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SITUATED LEADERSHIP: A NEW COMMUNITY LEADERSHIP MODEL

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Abstract

Rural regional Australia is in crisis. This paper aims to provide first the background issues and forces impacting on the crisis. It then reviews the issues and challenges surrounding the crisis, and suggests the attributes for a radical but practical new model of Situated Leadership that can be drawn on as local communities organise themselves in the pursuit of sustainability.

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Nature of the crisis

The whole idea of "community" is under a spotlight. In times of rapid and dramatic change a large number of rural communities are reported in the media and elsewhere to be: under siege, fragmented, dispersed, isolated, abused and stressed (Queensland Department of Local Government & Planning, 1996). The backbone of communities - volunteers, youth, business and government services - is deserting rural Australia. How can communities be consolidated and even developed under these circumstances? One key element is leadership. Traditional practices and ideas of leadership must quickly give way to a radical, new model of community leadership. Attributes of this new model are presented in this paper.

Regional, non-metropolitan Australia's population of some 7 million people (and falling) is rebelling. The rise of protest movements such as the One Nation party reflects the current disenchantment with the major political parties who are being cast as wielding an unrelenting economic rationalist sword. Such disenchantment is in many respects misplaced. Rural (called 'regional' in this book) areas around the world are encountering similar problems (Walzer, 1996; World Bank Policy and Research Bulletin, 1997) stemming from the globalisation of agricultural and other markets, the resulting competitiveness for existing and shifting markets, the loss of population from regional areas that results, then the seemingly inevitable out-flow of economic and social infrastructure that follows - government and health services, shops, banks and so on - by now an extremely familiar story. Regional communities are portrayed as being caught in a downward spiral of declining commodity prices, public services, commercial facilities and political influence. Supported by rhetoric and policy which seems sometimes more suited to running a factory than a complex web of human beings, many rural people simply give up and walk off the land. Some stay and suffer, many others fight on.

But how can people struggle against seemingly unbeatable odds? The whole of the national and international economic community is set in a context of change, and seems levelled against any effort to stay and fight. The message is that change is here to stay, and change we must. People begin to feel as if they don't count. But change hurts. To cope with change, people need to engage in learning processes of both a formal and informal nature. Whether we realise it or not, we all learn throughout our lives, and our learning contributes to our community's stores of social capital - the quality of social interactions which fosters and produces social well being and social cohesion. Each new situation or unknown entity we encounter is met by us 'adjusting' or 'adapting' or 'finding out' what to do about the change. In times when we are being bombarded by more frequent and more all-encompassing newness, learning eases the burden of change, and through sound learning processes, people come to understand the nature of the forces and influences which bring about the situation that currently affects them.

Over the last few decades, a number of communities in regional areas have been successful in their efforts to halt the slide in their communities' fortunes (Editor, 1997; Falk & Harrison, 1998). Consolidating and even developing a community under adverse economic circumstances is not easy, and is often viewed as pointless - the last ditch effort by desperate survivors. A group of practitioner and professional people have made it their business to assist communities to learn and respond to change in this important work.

Community Development in Western countries emerged in the mid-West of the USA in the 60s and 70s in response to the rural crisis there (Walzer, 1996). It was funded at high levels to address problems of a similar nature to those we are encountering now. The field is well recognised as a significant contributor to regional sustainability in the USA, but has never been supported to this extent in Australia. Community developers may come from fields as diverse as economics, social work, environmental studies, social ecology, social capital, rural sociology, health, local government, town planning, engineering and architecture, representing a truly cross-sectoral profession.

Given the confluence of political and social conditions in Australia at present, it is possible that the time is right to tackle the difficult problems associated with rural and regional consolidation and sustainability. There is a growing recognition that solutions must be armed with both economic *and* social measures (Falk, 1998). Social capital is now recognised as being of considerable importance alongside economic forms of capital. With the benefit of recent research in these areas (e.g., Falk & Kilpatrick, 1998; Kilpatrick et al, 1999) and many years of practical strategies (Moore & Brooks, 1996) it is, I believe, possible to suggest a positive way forward - a way which might bring the sectors together as communities of learners to build stores of social capital which will contribute to the greater public good.

An example in action

In order to help us all understand the nature of a required new leadership model, let us consider the occasion at which social goodwill can be created - that is, the specific, socially productive and purposeful interactive moments of the production of social capital. The social interaction and resulting social cohesion occurred during the Deloraine Yarns project. The Deloraine community is a small rural town which has a number of annual events. There is the local agricultural Show and a large annual Craft Festival. A recent and successful whole-community activity was the production of a huge silk tapestry, some 16 metres by 4 metres. The Yarns project grew from the need to repair aspects of the community's interrelationships, specifically related to the ongoing conflict between the arrival of the hippies into the traditional farming community.

The project involved a large proportion of the community, especially the women, working in formal groups and informal networks to achieve the goal. Events such as these seem to foster a number of networks engaged in learning relevant skills or working towards entering displays in the events. The

networks consist of groups of loosely linked individuals who work together for a common purpose or interest. The project resulted in high levels of interaction between individuals and groups in the community who had not necessarily interacted before. There was a common purpose involved, with external information available through contacts in others places and states about technical aspects of tapestry, embroidery, stencilling and many more. Informal and nonformal learning occurred to suit the task. Common values related to the skills and knowledge involved in the project were identified and fostered, so that friendships of various strengths and types were created and cemented. The finished product is now a tourist drawcard, the community is proud of its achievement, and it is another accomplishment that signals to business operators and the population at large alike, that this is a vibrant, 'go-get-it' community. It is considered a good place to live and a good place to do business. People move house to live there for these reasons.

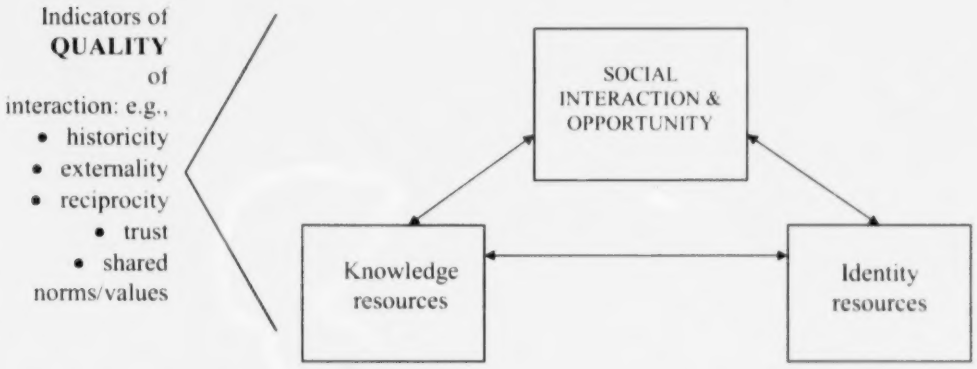
Consider the implications for leadership in this situation, or any like it. How would you describe the leaders who achieved results here? Do all the leaders at all times fit the label 'movers and shakers' or 'quiet achievers'? Are the leaders the traditional community figureheads? Are they predominantly male? Who is being led? What are the possible different purposes of leadership in each of the various aspects of the project and with various teams?

One common feature about successful projects such as Yarns is that during the interactions, the community members involved weave their community's histories, stories, place, geography and personalities into their tapestry. The positive effects of interactions such as these are what is called social capital (Coleman, 1988; Falk & Harrison, 1998). The opportunity for positive interactions to occur is provided by the interaction opportunity itself - the activity, project, meeting, event and so on. Without the opportunity, no such exercise (building and using) of social capital could occur. Perhaps this is what we mean when we so frequently lament the "loss of community spirit" these days?

Our research (Falk & Kilpatrick, 1998) shows that there are two sets of resources that leaders of the 21st Century must take account of as they interact with each other in developing the social capital of modern communities: *knowledge* and *identity* resources. The knowledge is about people and common resources that facilitate action through people's interactions. The identity resources are relevant in that there is a need to help change and foster people's identity in ways that promote self-confidence and willingness to act for the common good of their communities.

Our research also shows that knowledge and identity resources are crucial for the development of social capital, and that there is a relationship between social capital and the production of sound socio-economic conditions. The need to plan and provide for opportunities to interact, opportunities in which the knowledge and identity resources can be used, is often ignored or assumed. That is, without the interactions afforded by community events, activities, meetings and small and large interactions of all kinds, social capital simply cannot develop or be used. However, the qualities of those interactions are

equally as important. The following diagram shows the relationship between social capital and the quality of its component interactions:



In summary, the research on social capital tells us that for successful community development to occur, not only do the resources need to come together in interactions (opportunities, events, activities), but that these need to have particular qualities, and these are the key ones:

- **Historicity**
  Often unconscious, but shown to be crucial for decision-making and learning (Falk & Kilpatrick, 1998), the use of historical memories of places, people (their skills and personality characteristics), and common resources are drawn on in people's private and business interactions. These histories are vital in making decisions about future courses of action. Historical knowledge enables new knowledge to be contextualized and applied.

- **Externality**
  The importance of external interactions has been an important piece of sociological information from Stack's (1974) work showing how the lack of ties to sources outside the community results in restricted (among other things) knowledge of employment opportunities. However, external networking also helps communities (actual and virtual) relate and adjust to broader social changes. Without the dimension of externality, closed communities have a greater likelihood of perpetuating local prejudices and other anti-social values.

- **Reciprocity**
  Reciprocity is one of the building blocks of trust in each other and our civic institutions. Reciprocating each other's actions in personal, business and public life lays strong foundations of cooperation for actual and virtual communities to work for and achieve common goals (e.g., Cox, 1995).

- **Trust**
  Trust in peers, business colleagues, family and community members underlies successful personal and business interactions and transactions.

Trust permeates all levels of our social world, and without it our society cannot achieve the social cohesion that many believe modern communities have lost (e.g., Fukuyama, 1995).

- **Shared norms/values**
  It is very difficult for groups of people to work together in achieving common goals unless they have (or very quickly find) some values and social norms that they are willing to share in their communal activities.

With the features of the Yarns project in mind, we will now take a step back to review the social trends we need to account for in a new model of what I will call Situated Leadership.

Changing concepts, changing lives

Never before has the world been connected ("wired") as it is now. Never has competition for markets been as instantly global as it is now. Never have employment and the nature of work undergone such radical changes. Concepts that the majority of the baby-boomer generation have grown up with, such as 'community', 'environment', 'rural', 'family', 'gender', 'schooling' and 'remote' have never changed so quickly. Never has humanity been as aware (and worried?) about the fragile nature of the global human and physical ecology. Never have barriers been broken down and sectoral walls blurred as they have in the last decade or so. The federal, state and local government policy and programme regimes respond uncertainly to these changes, yet solutions are not easy to find in such a mercurial social and economic environment.

The availability and amount of information and knowledge exploded and continues to explode at rates that can only be guessed at. In the late 60s and 70s the barriers began to come down. The Berlin Wall, Tariff barriers, monetary deregulation, political borders - USSR de-segregated. What this means for the physical property and nature of geographic communities is enormous - communities are defined not only by locale but also by common practices and purposes. Civil and civic accountability is required at local, regional, national and international levels now. Even the common practices and purposes become even more transient and subject to change. Communities-of-common-purpose is the way we are now defining communities (Falk & Kilpatrick, 1998).

So social barriers have been transformed as well - when people, especially youth, found through instant global communication that social norms were variable by culture, they began saying, "Hey! Why am I stuck in this rut?" which led to the conclusion, "I can choose to be different". So the question of identity - personal, group and societal arises in a big way. Adults have been no less affected, and have found themselves asking apparently adolescent questions, such as "Who am I?" and "How do I know?" An example of the way our understandings of words (and therefore concepts) have changed can be seen in 'rural' and remote'. A double-edged sword for rural and remote

communities in the past was the 'tyranny of distance' which caused both personal transport and that of goods to be more inconvenient and more expensive, and simultaneously acted as a buffer between urban and rural - a tangible division between them and us, which served as an irrefutable producer of identity. With the progressive onset of telecommunications, improved roads and other transport, the barriers creating the distance have tumbled, with the result that the factors creating rural and remote identity are no longer the same. The barriers around a concept which have identified it as such have been altered.

In earlier times, there was always change, yet some of those changes were more class-based than in present times and didn't really affect "the masses" as quickly or dramatically as technological changes do today. For example, the stretch of time that the steam engine affected society at all levels was not as condensed as, say, the television or the internet's effects.

Change in itself is not the only cause of the problems. It is the *rapidity* of change that is an equal problem, not simply the nature of changes themselves. The rapidity of change underscores the mismatch between present problems and the old social structures which are left to address the mismatch. It seems that, as a society, we have been intent on persevering with the idea that new problems can be fixed with old tools - tools represented by social structures which were designed for the industrial revolution. The two aspects of change - its nature (what is changing?) and its rapidity suggest we need to deal with not one, but two questions when we think about managing change: (1) What are the elements of change - its conditions - and how do we manage these changes? and (2) How do we manage the speed of change?

The conditions outlined above result in particular social trends and important features of them:

1 Nature of: community, environment, rurality, family, gender, leadership, work, literacy, schooling & remote (and so on)

Social institutions such as family, marriage, gender and schooling have changed. Through technological and scientific discoveries, our perceptions of many other concepts have also changed, such as the environment, farming and remoteness. Changes to our understandings of these concepts is fundamental to this discussion, and these changed perceptions result in contention around these words, which become issues. For example, words such as 'environment' and 'literacy' were not contentious once. Now they are.

2 Nature of work

While this is one of the concepts covered in (1) above, one aspect of the nature of work is particularly germane to the discussion. We all recognise how the nature of existing work is changing qualitatively and quantitatively. What we have not come to grips with as a society is the consequence of (as far as we can tell) permanently changed 'work'. By continuing with the charade that we can achieve something close to full - high at least - employment, we are creating an underclass of people who will never be in paid employment. And I use the

word 'we' advisedly: *we* are creating the underclass. Politicians will essentially promote policies which they expect will gain the public's vote, including reactionary stances, notably, a reproduction of the desirability of 'paid work'. While elections and policies are fought on the battleground of 'paid work', we can never come to grips with the reintegration of the (soon to be 11-12%) of the adult population who self-identify as workless-therefore-worthless. What is required is a visionary shift in the nature of 'what counts as work', where contributions to community of many kinds are equally valued and rewarded as 'paid work' is now.

3 Consequences of urban drift

The social consequences of the drift of population away from rural areas include:

- numbers of youth decline
- volunteers decline
- government, health, education, commercial services decline

Problems in rural areas are not contained to rural areas. Corresponding problems are caused in urban areas, to:

- housing, health, transport, schooling, social (drugs, alcohol) problems in cities and larger centres.

Cities are not such wonderful places to live for much of the population.

4 Schooling

The effects of the institution of schooling on rural areas are mainly caused by the centralised nature of the system, where staffing, curriculum and resources are managed from 'Head Office'. Schooling tends to be:

- centralised not regionalised
- for the 'mainstream' (that is, *non*-rural)
- 'basic skills' emphasised (the basic skills more appropriate to an urban set of values and outcomes)
- less integrated with community in respect to staff, curriculum and resources
- more negative towards student outcomes relating to 'good with their hands' as opposed to 'good with their heads', which results in a valuing of the tertiary-bound minority and de-values vocational education and training outcomes.

5 Unemployment

It is forecast that, far from governments being able to reduce unemployment, it will actually increase. Unemployment will grow to around 11-12% by the year 2001. For rural communities, the trend is to lose youth to the cities as they seek opportunities related to employment, education and training and leisure.

As a result, in rural communities, there is likely to be more and more evident:

- unemployed younger people
- unemployed older people

The larger question is not how do we create more jobs, so much as how do we re-structure our thinking and communities so that there is not such a stigma attached to being unemployed. The nature of 'work' has to change so that productive but not necessarily 'paid work' in the traditional sense, is seen to be valued by our society sufficiently for the current unemployed 'underclass' are reintegrated into and involved with their community's goals.

6 Ageing population

A huge question in itself, the groups of issues related to this growing group include:

- health
- time and leisure as a resource
- the rise in importance and power of grey lobby groups.

7 Policy/program environment

Governments at all levels recognise that they have to respond to an ambivalent set of conditions and electors. Electors want to see the problems addressed quickly, so political change happens more quickly than ever before. Politicians, aware that the electorate is sick and tired of change, often rely on a reactionary or tradition platform to carry the day. As well, the social trend to chop and change the policy environment in response to changing circumstances seems to have quite deleterious effects and messages in its own right:

- change of policy (Remember the CES?)
- top down rather than community driven.

Conditions for a Situated Leadership model

How do these conditions and challenges translate into a specification for a new model of leadership? Professor Sheldrake, Executive Director of RMIT's Graduate School of Business, puts it this way. He uses the terms leadership and management synonymously:

> In a world where there is continuing change and uncertainty, it becomes increasingly difficult to sustain the fiction that leadership is about implementing a plan and taking us to where we should be.
>
> Older managers, who grew up in a time when change was far slower than it is today and when the world behaved predictably, saw their task in terms of hierarchy, planning, coordination, direction and control.
>
> Their successors...are more likely to assume that all things are relative and that knowledge is constructed, provisional and tentative. They will have to renegotiate

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> relationships in ways that allow them to tap the collective intelligence of their organisation as a whole. (Rance, 1998, p. 8)

The purpose of leadership in the New Age must be concerned with fostering social capital which enhances the quality of the social relations which foster and produce social well-being and social cohesion, shown in the Yarns community development project earlier. So what are the attributes of a resilient leadership model for these social and economic conditions?

What does a Situated Leader of the 21st Century have to do?

John Gardner, in his introduction to an important summary of issues and challenges facing community leadership for the 21st Century (Peirce & Johnson, 1997) highlights some of the main requirements for leadership under the conditions outlined above: "What we need, and what seems to be emerging in some of our communities, is something new - networks of responsibility drawn from all segments, coming together to create a wholeness that incorporates diversity. The participants are at home with change and exhibit a measure of shared values, a sense of mutual obligation and trust. Above all, they have a sense of responsibility for the future of the whole city and region."

Here are 10 lessons (Peirce & Johnson, 1997) that I am using provisionally as the basis for a new model of Situated Leadership. They cite cities in the US, rather than small country towns and regional communities, but the examples and insights are relevant and useful. Most importantly, I analyse the text to identify the themes that have relevance for the Situated Leadership model (see bold text), and in each of the 10 lessons, the particular case of the Yarns project can act as a local reference point:

Lesson 1: **The table gets larger and rounder**

The **old-style top-down management style doesn't work much** any more. We are in a transition to a **new, more collaborative** style, a culture where **citizens insist on having a place** at the table. The lesson from Portland, Oregon is to make **civic involvement a given**. In Portland, there is "an **expectation of participation**". From San Antonio, the lesson is that savvy groups that aren't listened to through normal channels **find a way to be heard**, and sometimes they make the mainstream squirm. Moral? Find ways to **include everyone**, and the theatrics won't be necessary.

Lesson 2: **The only thing more challenging than a crisis may be its absence**

Success in cities is often heralded as a story of civic perseverance in the face of extreme crisis. After Cleveland became a national embarrassment, its leadership finally realised the depth of the problem, picked up the pieces and rebuilt the city. In Denver, when the energy companies that led the boom busted in the 1980s, that **crisis forced leaders to forge a balanced economy**.

But a lack of crisis can be dangerous. San Diego has all the exterior signs of health, but **complacency has led to serious unattended problems**. The lessons of Portland and Charlotte prove, though, that even in the absence of civic meltdown, **smart cities can solve problems before they loom large**.

Lesson 3: **The agenda gets tougher**

Hard as the nails and mortar devitalisation of some inner cities has been, the shiny new buildings and newly-bustling downtowns are the easy part. The more difficult question is how to improve the lives of those still caught in dead-end ghettos of **poverty and hopelessness**. Progress is possible: in Chattanooga, concerted, intensive efforts have led to turnarounds. But the vast majority of cities face huge questions: How can areas outside the inner cities be convinced to take responsibility for the poor concentrated inside? How can people of **different races and backgrounds** get along well enough to solve problems together? People are talking about the problems and possible answers. That isn't a solution, but it is a powerful first step.

Lesson 4: **There is no magical leadership structure - just people and relationships**

The message from a wide variety of cities in the United States is that there is no all-purpose governance structure that works today. What matters instead is organising governance based on a community's strengths - and recognising that **it is the relationships among people that get things done**. In Cleveland, business takes the lead. In Denver, government and business have a successful partnership. San Antonio's governance style is prodded by citizen organisations. In every case of successful leadership, it is **not the structure that matters, but the way people work together to get things done**.

Lesson 5: **No one's excused**

Everyone has to chip in to make the mix work. Universities, professions, faith communities, and the media are top among the candidates to enrich the leadership mix. The University of California at San Diego spawned the San Diego Dialogue to get tough issues on the regional agenda. In Cleveland, a far-sighted bishop is mobilising Catholics to deal with urban sprawl, citing a moral dimension to the isolation of the inner city poor. The Charlotte Observer strives for coverage that provides a context for solving community problems.

Lesson 6: **Sometimes the old ways still work**

Charismatic individual leaders can still make things happen. In Charlotte, Nations-Bank Chairman Hugh McColl convinced his company to buy up devastated city blocks and develop them. In Oregon, legislators, governors, and mayors have spearheaded many successful efforts from the land use laws to light rail - that have helped shape a lively downtown as the center of a region with a high quality of life. The lesson here is to **respect and welcome civic-minded leaders who can make a difference**.

Lesson 7: **Collaboration is messy, frustrating and indispensable**

Regardless of whether traditional leaders like it, **collaboration is here to stay**. Once people know they can have a voice, they demand it. The **partnerships take many forms**. One example is Denver, where governments and businesses joined forces in the 1980s to launch an economic turnaround that continues today. But **power-sharing is always difficult, and some learn the language so they can abuse the process**. Today, cities are fumbling toward collaboration, making mistakes, and beginning to **form new, inclusive institutions that can solve problems**.

Lesson 8: **Government always needs reforming, but all the reforms need government**

Most Americans say they don't like their governments, but **real change depends on good government**. Government's perceived role runs the gamut across the country, from **innovator and catalyst** in Detroit to leader in Portland. **These days, government has a new role - as a bridge between community organisations and business.** In all its myriad forms, though, and despite its inefficiencies and problems, we still need **government as a partner** for real, long term change.

Lesson 9: **Place matters**

Connect to the Internet all you want - but realise that **home counts**. **The places that matter most today are regions,** formed by suburbs and inner cities with a nod to their mutual self-interest despite their mutual antagonism; neighbourhoods, increasingly organised and involved in partnerships; and center cities, the heart and soul of every region. Nowhere is the **importance of the center city** better illustrated than in Portland, where neighbourhood-rooted citizen outcry against thoughtless development sparked the creation of a glorious downtown.

Lesson 10: **Keep your eye on the ball**

Los Angeles didn't after the roaring success of the 1984 Olympics, and one result was the shattering riots of 1992. Atlanta is trying to learn from Los Angeles' mistake. **No success is ever final**. In some cities, **one victory leads the drive to another**: Chattanooga, which began by improving air quality and reclaiming a river, is now making sustainability the key to its devitalisation. In Cleveland, the Rock and Roll Hall of Fame is open and reformers are turning to improving poor schools. In short, **no community, however successful, can ever rest on its laurels** - or even its lovely waterfront park.

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A Situated Leadership model

In summary, the attributes of a leader in the New Times, are these:

- relationship-building across community sectors (genders, classes, ethnicities, ages and so on) to establish common interests and activities for furthering the community's specific future and goals
- relationships develop from interactions which need qualities of historicity, externality, reciprocity, trust, shared norms/values
- identifying relevant knowledge, common and identity resources for particular purposes taking account of need for plentiful interactions
- bringing people together with resources to plan possible futures
- from futures agenda, planning opportunities, events, interactions small, large, across community to facilitate the short and long term goals of the futures agenda
- ensuring the facilitation of networking across groups and sectors throughout all processes
- celebrating and documenting successes, recognising and moving on from failures.

The precondition for these attributes is that the action and therefore the leadership is not approached from a predetermined "this is the right way to do the job" stance: the action is situated in a particular location, with particular needs and particular planned outcomes. The situation dictates the needs, the planning and the outcomes. The situation determines the type and extent of leadership that is involved. As a test of the accuracy of the above attributes of situated leadership, imagine yourself working alongside the women and men engaged in the day-to-day activities of the Yarns project. As the participants talk, sew, select materials, and also chat about the community with each other, talk through local issues and problems, discuss local and national events, scandals, births and people, consider what forms of leadership will achieve the social and economic outcomes which are the common goals of the project. How do these forms of leadership match different stages of the activity? What kinds of characteristics of people and resources are required at different times? The answer, of course, is that these characteristics are indeed determined by the nature of the changing situation, not by some preconceived notion of 'a good leader'.

...and in conclusion

Situated Leadership as relationship building across traditional barriers may at first appear to be an unnatural act. It needs to be learned. It requires constant, hard work. Tools for community builders include relationship building and collaborative problem-solving. More than this, they involve carrying out situational analyses, an extension of the now trendy Community Resource Mapping, to establish the knowledge, identity and interactional needs of the

particular purpose in hand. With the results of the situational analysis, the leadership structure for that situation can be specified and, as happened with the Yarns project, relevant, local solutions can be woven from the diverse and complementary threads of the overall community tapestry.

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